

REGENERATION

STATED and EXPLAINED

ACCORDING TO

Scripture and Antiquity,

IN

A DISCOURSE

On Tit. III. 4, 5, 6.

By DANIEL WATERLAND, D. D.

LATE CHAPLAIN IN ORDINARY TO HIS MAJESTY.

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REGISTRATION

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A DISCOURSE



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IT is presumed that the title-page will sufficiently account for the revival of this excellent discourse: for *regeneration* is a hard word, and a very serious thing; and is now bandied about, rather indecently, by too many, who *neither know what they say, nor whereof they affirm*. The decision of our church upon this subject is so explicitly set forth in the Office for the Public Baptism of Infants, that a man must have cast away the *wisdom of the serpent*, however he may retain the *innocence of the dove*—his charity must have swallowed up his common-sense—before he can persuade himself, that, even by the least-cultivated understanding, her meaning can be innocently misunderstood. Yet, strange to tell, they who arrogate to themselves the title of being her only faithful supporters, and of exclusively preaching the doctrines which in her Articles, Liturgy, and Homilies, she professes to believe, whenever they speak upon the subject, (and it is a subject which, somehow or other, they contrive to introduce into every discourse they deliver,) speak of it in terms diametrically opposite to that which she promulgates as the truth. For, whereas she assures every parent whose child her ministers have baptized,

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tized, that it is by this sacrament "*regenerated*;" and solemnly returns thanks to God, "for that it hath pleased him to *regenerate* the infant with his Holy Spirit, and to make him his own child by adoption;" they, on the contrary, continually address these infants, after they are come to years of maturity, as *unregenerate*, and teach them to expect from their preaching the benefit of *regeneration*. Thus they rob the sacrament of its "inward and spiritual grace," reducing it to a beggarly element, communicative of no benefit whatever, and charge the church with imposing upon her ministers the fearful impiety both of *deceiving the people*, and of *lying unto God*; and all this, that they may attract to *their own persons* exclusive *admiration*, and may *draw away disciples after them*. Again, whereas the church instructs parents to believe, that their children "may lead the rest of their lives according to that beginning"—that, like Obadiah, they may *fear the Lord from their youth*—and that this is all they have to pray for in their behalf, since this will *make their calling and election sure*; these men, on the other hand, teach their hearers, that, "if they cannot prove the time when they really hated God, they hate him still"—and that "their present experience, if they be really regenerate, will be as different from their former as light from darkness." These two last-mentioned positions

positions are no slanderous imputations on the persons in question ; for they were taken from the mouth of one of the ablest preachers of this description, who draws together a mixed multitude, every Sunday afternoon, to one of the churches bordering upon the metropolis, and who scarcely ever fails to appeal to the authoritative declarations of our church, for proof of the orthodoxy of his opinions.

The tide of these perverse opinions is, it is confessed, at present running very strong against us, and threatens to overwhelm every one who ventures to oppose it. But this will not excuse God's faithful servants from striving against the stream, and from attempting, at least, by the strongest barriers they can set up, to check its impetuosity : and if we are now dwindled down into so puny a race, that we cannot stem the torrent with our own strength, we shall do a service which we humbly hope will be accepted both by the church and its immortal Head, in bringing forward again those giants of former days, who, though dead, yet live to us in their writings, and who, by their well-directed opposition, kept under, during their own times, these overflowings of sectarian malignity.

The name of WATERLAND stands very high in this list of worthies ; and as he spake not in his life-time without commanding attention, we hope

that he will not now speak in vain ; but that his words, being *the words of one truly wise*, will be either *as goads*, pricking those to the heart who have, with such indefatigable industry, propagated heresies which he has long ago so completely refuted ; or else be *as nails fastened by the masters of assemblies**, not to be driven from their hold even by the united effort of fanatical violence. Having therefore recovered them from the mouldering heap, in which they have been suffered to lie too long concealed and neglected, we tender them to our church, in these the days of her extreme necessity, when all the planks seem starting on which under God her security depends, in token of our unshaken fidelity to her interests, and of our resolution to maintain her cause, or, should these her enemies be permitted in judgment to prevail, *to esteem the reproach of Christ greater riches than the treasures of Egypt* ; and impressed with these sentiments, subscribe ourselves

Her dutiful, but unworthy Sons and Servants,

The EDITORS,

* Eccl. xii. 11.

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TIT. III. 4, 5, 6.

BUT AFTER THAT THE KINDNESS AND LOVE OF GOD OUR SAVIOUR TOWARDS MAN APPEARED, NOT BY WORKS OF RIGHTEOUSNESS, WHICH WE HAVE DONE, BUT ACCORDING TO HIS MERCY HE SAVED US, BY THE WASHING OF REGENERATION, AND RENEWING OF THE HOLY GHOST; WHICH HE SHED ON US ABUNDANTLY THROUGH JESUS CHRIST OUR SAVIOUR.

ST. Paul in these words has briefly taught us God's method of saving both Jew and Gentile, under the Christian dispensation. He did it, and does it, of free *grace*, and according to the riches of his *pure mercy*; not for or by any righteousness which *we* have done, or do, by our own *unassisted* abilities*, but by the *washing*, or laver, of *regeneration*,

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tion,

* Si quæras cujuscumque opera a justificatione & salute excludat apostolus, clare hic respondet ipse: Α εποίησάμεν ἡμεῖς, pronomine ἡμεῖς emphatice addito: Quæ fecimus ipsi, h. e. ex propriis

tion, and renewing of the Holy Ghost; that is to say, by the sacrament of Christian baptism, considered in both its parts, “the outward visible sign,” which is water, and “the inward things signified” and exhibited, viz. “a death unto sin, and a new birth unto righteousness,” therein wrought by the Holy Spirit of God. I interpret the text of *water-baptism*, as the *ancients* constantly did*, and as the rules of true criticism require. For, though some *moderns* have endeavoured to explain away “the outward part,” resolving all into “the inward part or thing signified,” namely, the grace of the Spirit; yet with how little reason or success they

priis viribus. Deinde operibus huiusmodi, ex ingenio humano profectis, opponit gratiam illam Dei, ex mera sua misericordia in nos per Christum largiter effusam, qua regeneramur ac renovamur, quaque sola operibus vere bonis idonei reddimur. Quodque prioribus ademurat, his concedit operibus; h. e. per hæc, non per illa, nos servatos affirmat. Cum enim dicit Paulus, servari nos δια ἀνακαινώσεως Πνεύματος Ἁγίου, intelligit omnes illas virtutes ac bona opera, quæ a corde per Spiritum Sanctum renovato fluunt. Bull. Harmon. Apost. dissert. ii. c. xii. p. 485. edit. Lond. 1721.

* Baptisma enim esse in quo homo vetus moritur & novus nascitur, manifestat & probat beatus apostolus, dicens; *Servavit nos per lavacrum regenerationis*. Si autem in lavacro, id est, in baptismo, est regeneratio, quomodo generare filios Deo hæresis per Christum potest, &c. Cyprian. Ep. lxxiv. p. 140. edit. Benedict. item Epist. i. p. 2.—Conf. Origen. in Matt. p. 391. ed. Huet.—Theophil. ad Autol. l. ii. c. xxv. p. 153.—Chrysostom. ad Illumin. Catech. i. p. 228. tom. ii. ed. Bened.

have

have attempted it, is well known to the more judicious, who have abundantly vindicated the ancient construction*. The latter part of the text is nearly parallel to those words of our Lord: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven*†. And the general doctrine both of our Lord and St. Paul in those texts is, that *water* applied outwardly to the body, together with the *grace* of the Spirit applied inwardly to the soul, *regenerates* the man‡: or, in other words, the Holy Spirit, in and by the use of water-baptism, causes the *new birth*. But it is observable, that while our Lord's words make mention only of the *new birth*, that is, of *regeneration*, the apostle here in the text distinctly speaks both of a *regeneration* and a

* See Whitby on the text.—Wolfii Cur. Crit. in loc.

† John iii. 5. That this text also was anciently understood of *water-baptism*, and ought to be so, has been abundantly proved by the best-learned moderns, viz. Hooker, b. v. n. lix. p. 225.—Maldonate in loc.—Lightfoot, tom. i. p. 571, &c.—Wall, Inf. Bapt. part i. p. 6, 22. part ii. 165. Defence, p. 11, 24, 153, 237.—Wolfii Cur. Crit. in loc. vol. i. p. 811, &c.—Beveridge's Sermons, vol. iii. serm. xi. p. 327, &c.

‡ *Aqua igitur exhibens forinsecus sacramentum gratiæ, & Spiritus operans intrinsecus beneficium gratiæ, solvens vinculum culpæ, reconcilians bonum naturæ, regenerant hominem in uno Christo, ex uno Adamo generatum.* Augustin. Epist. ad Bonifac. xcvi. p. 264. edit. Bened.—Conf. Origen. in Johann. p. 124, 125. ed. Huet.

renovation,

renovation, as two things, and both of them wrought ordinarily in one and the same *baptism*, here called *the laver of regeneration*, and of *renewing*. Indeed, the words of the *original* may be rendred, *by the laver of regeneration*, and by *the renewing*; and so some have translated, or interpreted them*. But the common rendring appears to be preferable, as best warranted by the *reading*, and by the ancient *versions*, and by the general doctrine of the New Testament in relation to *baptism*, as ordinarily carrying with it, in *adults* at least fitly prepared, both a *regeneration* and a *renovation*; which, though distinct in name and notion, (as appears from this text, and from several other texts of the New Testament, to be hereafter mentioned,) are yet nearly allied in end and use, are of one and the same original, often go together, and are perfective of each other. In discoursing farther, my design is,

I. To explain the name and notion of *regeneration*, shewing what it is, and what it contains; as also what concern it has with Christian baptism, called the *laver*, or fountain of it.

II. To consider what the *renewing* mentioned in the text means, and how it differs from, or

* Per lavacrum regenerationis, & renovationem Spiritus Sancti. So Jerom, in his Comment on the place, tom. iv. p. 435. edit. Bened. As if *δια* were understood before *ανακαινωσης*. And so some of the critics in Pole's Synopsis agrees

agrees with *regeneration*; and what connexion both have either with *baptism* here, or with *salvation* hereafter.

III. To draw some proper *inferences* from the whole, for preventing mistakes in these high matters, and for our better improvement in Christian knowledge and practice.

I. I propose to treat of *regeneration*, shewing what it means, and what it contains, and what relation it bears to Christian baptism, called the *laver*, or fountain of it. *Regeneration*, passively considered, is but another word for the *new birth* of a Christian: and that new birth, in the general, means a spiritual *change* wrought upon any person by the Holy Spirit, in the use of *baptism*; whereby he is translated from his *natural* state in *Adam*, to a *spiritual* state in *Christ*. The name, or the notion, probably, was not altogether *new* in our Lord's time: for the *Jews* had been used to admit converts from Heathenism into the Jewish church, by a *baptism* of their own; and they called the admission or reception of such converts by the name of *regeneration*, or *new birth*; as it was somewhat like the bringing them into a *new world*. Such *profelytes* were considered as *dead* to their former state of darkness, and born anew to light, liberty, and privileges, among the children of *Israel*, and within the church of God. The figure was easy, natural, and affecting; and therefore
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our Lord was pleased, in his conference with Nicodemus, to adopt the same kind of language, applying it to the case of admitting converts both from *Judaism* and *Paganism* into Christianity; transferring and sanctifying the rite, the figure, and the name to higher and holier, but still *similar* purposes. Such is the account given of this matter by many learned and judicious writers*. It appears extremely probable from the authorities commonly cited for it; and it is particularly favoured by those words of our Lord to Nicodemus, expressing some kind of marvel at his slowness of apprehension: *Art thou a master of Israel, and knowest not these things†?* Some doubts have been raised on this head, and some very learned persons have expressed their diffidence about it: but all things considered, there does not appear to be sufficient reason to make question of it†. So much

* Selden. de Jur. Nat. & Gent. l. ii. c. 2—4.—Elderfield of Regeneration, Hebrew and Christian.—Wall, Inf. Bapt. introd. p. 95, &c. Defence, p. 22, 26, 35, 211, 318.—Wotton, Miscellan. Disc. vol. i. p. 103, &c.—Vitringæ Observ. Sacr. l. ii. c. vi. p. 322.—Others referred to in Fabricius, Bibl. Antiq. p. 386.—Archbishop Sharpe, vol. iii. serm. xiii. p. 280.—Deylingii Observ. Sacr. part. iii. dissert. xxxiv. p. 323, 324.—Wessellii Dissert. xv. de Bapt. Proselytorum, p. 444, &c.

† John iii. 10.

‡ The very learned Wolfius several times speaks doubtfully of it, Cur. Critic. vol. i. p. 53, 815. vol. ii. p. 445. But it will be

much for the *name* and *notion* of *regeneration*, and the *original* of it, together with the *occasion* of our Lord's applying it to this case. Indeed, he *improved* the notion, by the addition of the *Spirit*: and he *enlarged* the use of the rite, by ordering that *every one*, every convert to Christianity, every candidate for heaven, should be baptized*. *Every one* must be born of *water*, and the *Spirit*: not *once* born of water, and *once* of the Spirit, so as to make *two* new birthst†, or to be regenerated *again* and *again*; but to be once new-born of *both*, once born of the Spirit, in or by water; while the Spirit primarily or effectively, and the water secondarily or instrumentally, concur to one and

be proper to compare Wesselius, who has appeared since, and who has professedly treated this argument, and done it in a very accurate way, recapitulating all that had been urged on both sides the question, and at length deciding in favour of what I have mentioned. The title of the book is, *Johannis Wesselii Dissertationes Academicæ ad Selecta quædam Loca V. & N. Testamenti*. Lugd. Bat. 1734.

* "What alterations were intended to be made by our Lord, he himself declared: he told Nicodemus, that *except a man* (*τις*, i. e. *every one*, without distinction of *sexes*,) *be born again*, he cannot enter into the kingdom of God. He there shews, that baptism was instituted for *all mankind*, in opposition to their doctrine, who taught that children of *proselytes*, born after *proselytism*, needed not to be baptized." Wotton, *Miscell. Disc.* vol. i. p. 111.

† Vid. Marckii *Dissertat. Syllog. ad N. Test. dissert. xxi.* P. 355, 356.

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the same birth, ordinarily the result of both* in virtue of the divine appointment.

Hence it was that the ancient doctors of the church, in explaining this article, were wont to consider the *Spirit* and the *water* under the lively emblem of a *conjugal* union, as the two *parents*; and the new-born Christian as the *offspring* of both†. The Holy Spirit was understood to *impregnate*, as it were, the waters of the font, (like as he once *overshadowed* the Blessed Virgin,) in order to make them conceive and bring forth that *holy thing* formed after Christ; namely, the *new man*. Whatever aptness or justness there may or may not be in the *similitude*, (for *figures* of speech ought not to be strained to a *rigorous* exactness,)

* Neque enim Spiritus sine aqua operari potest, neque aqua sine Spiritu. Concil. Carthag. apud Cyprian. p. 330. edit. Bened.—Conf. p. 148, 149, 260.—Cyrill. Catech. iii. p. 41.

Nos pisciculi, secundum Ixduv nostrum, Jesum Christum, in aqua nascimur, nec aliter quam in aqua permanendo salvi sumus. Tertullian. de Bapt. c. ii. p. 224.—Conf. Ger. Voss. Op. tom. vi. p. 269.

† See my Christian Sacrifice Expl. append. p. 12, 13. and Sacramental Part of the Eucharist Expl. p. 6. And to the authorities there referred to may be added Theodorus Mopsuestenus, Apollinarius, and Ammonius, cited in Conderius's Greek Cateena on John iii. 5. p. 89.

Some considered the *church* and the *Spirit* as the two parents, as St. Austin often does, and Leo the first, and others: but still the notion was much the same, because the church was supposed to be a parent only in and by the use of *water-baptism*.

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yet one thing is certain, that the ancients took in *baptism* to their notion of *regeneration*. A learned writer has well proved at large, beyond all reasonable contradiction, that both the Greek and Latin fathers not only used that word for *baptism*, but so *appropriated* it also to baptism, as to *exclude* any other conversion, or repentance, not considered with *baptism*, from being signified by that name*; so that, according to the ancients, *regeneration*, or *new birth*, was either baptism itself, (including both *sign* and *thing*,) or a change of man's spiritual state considered as wrought by the *Spirit* in or through baptism. This new birth, this regeneration, could be but *once* in a Christian's whole life, as baptism could be but *once*: and as there could be no *second* baptism, so there could be no *second* new birth. Regeneration, with respect to the regenerating agent, means the first *admission*; and with respect to the *recipient*, it means the *first entrance* into the spiritual or Christian life: and there cannot be two *first entrances*, or two *admissions*, any more than two spiritual *lives*, or two *baptisms*. The analogy, which this

* Wall, Inf. Bapt. part i. p. 22, 25, 28, 29, 30. Defence, p. 12, 34, 41, 277, 318, 323, 327, 329, 333, 343. Append. p. 4, 6.—Comp. Archbishop Sharpe, vol. iii. serm. xiii. p. 280, &c.—Suicer. Thesaur. tom. i. p. 243, 396, 639, 1352. tom. ii. p. 278, 549, 554.—Cangii Glossar. Græc. p. 1084.—Bingham, xi. 1, 3. p. 462.

new *spiritual* life bears to the *natural*, demonstrates the same thing*. There are, in all, *three* several *lives* belonging to every good Christian, and *three* *births* of course, thereto corresponding†. *Once* he is born into the *natural* life, born of *Adam*; *once* he is born into the *spiritual* life, born of *water* and the *Spirit*; and *once* also into a *life of glory*, born of the *resurrection* at the last day. I mention that *third* birth into a life above, because that birth also seems to have the name of *regeneration*, in the New Testament‡. But my present concern is only with the *regeneration* proper to this life, which comes but *once*, and admits not of a *second*,

* Cum ergo sint duæ nativitates—una est de terra, alia de cælo; una est de carne, alia de Spiritu; una est de mortalitate, alia de æternitate; una est de masculo & sæmina, alia de Deo & ecclesia. Sed ipsæ duæ *singulæ* sunt; nec hæc potest *repeti*, nec illa.—Jam natus sum de *Adam*, non me potest *iterum* generare *Adam*: jam natus sum de *Christo*, non me potest *iterum* generare *Christus*. Quomodo uterus non potest *repeti*, sic nec baptismus. Augustin. in Johann. Tract. xi. p. 378. tom. iii. par. ii. ed. Bened.—Conf. Prosper. Sentent. cccxxi. p. 246. apud Augustin. tom. x. in append.—Aquin. Summ. par. iii. q. lxvi. art. ix. p. 150.

† Vid. Greg. Nazianz. Orat. xl. p. 637.—Origen. in Matt. Orat. ix. f. 23. Lat. ed. p. 391. ed. Huet.—Augustin. contra Julian. l. ii. p. 540, 541.

‡ Matt. xix. 28. See commentators, and Bishop Pearson on the Creed, art. i. p. 28. and particularly Olearius in Matt. P. 540.

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during this mortal state*. This *regeneration*, in the *active* sense, is what St. Peter speaks of, where he says; *God hath begotten us again unto a lively hope*†. And afterwards, in the same chapter, but in the *passive* sense; *Being born again, not of corruptible seed, but incorruptible, by the word of God*‡: that is, by the words used in the form of baptism; or else by the word preached, conducting men to *faith* and *baptism*. These texts relating to the *new birth* speak of it as a *transient* thing, once performed, and retaining its *virtue* during the whole spiritual life. But when the phrase of *born of God* is found to denote a *permanent state*§, it is to be understood of a person who *has been* born of God, and *abides* entirely in that *sonship*, that spiritual and salutary state which he was *once* born into: so the phrase, *born of a woman*, is often used as equivalent to *son of a woman*, by a figure of

* Οὐκ ἔστι δευτέρα ἀναγεννησις, ἢ ἀναπλασις, κ. τ. λ. Nazianz. Orat. xl. p. 641.—Conf. Nicet. Serron. Comment. p. 1048.

Semel perceptam parvulus gratiam non amittit, nisi propria impietate, si ætatis accessu tam malus evaserit. Tunc enim etiam propria incipiet habere peccata; quæ non *regeneratione* auferantur, sed *alia* curatione sanentur. Augustin. ad Bonifac. Ep. xcvi. p. 264. tom. ii. ed. Bened.—Conf. Damascen. ad Hebr. vi. 6. Op. tom. ii. p. 237. ed. sequ.

† 1 Pet. i. 3.

‡ 1 Pet. i. 23.

§ 1 John iii. 9. iv. 7. v. 1, 4, 18.

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speech,

speech*, and is easily understood. *Regeneration*, on the part of the *grantor*, God Almighty, means *admission* or *adoption*† into sonship, or spiritual citizenship: and on the part of the *grantee*, viz. man, it means his *birth*, or entrance into that state of sonship or citizenship. It is God that *adopts* or *regenerates*, like as it is God that *justifies*‡. Man does not *adopt*, *regenerate*, or *justify* himself, whatever hand he may otherwise have (but still under *grace*) in *preparing* or *qualifying* himself for it. God makes the *grant*, and it is entirely *his act*: man *receives* only, and is acted upon; though sometimes *active* in qualifying himself, as in the case of *adults*, and sometimes entirely *passive*, as in the case of *infants*. The thing granted and received is a change from the state natural into the state spiritual; a translation from the *curse* of *Adam* into the *grace* of *Christ*. This *change*, *translation*, or *adoption* carries in it many Christian blessings and privileges, but all reducible to two, viz. *remission of sins*, (absolute or conditional,) and a *covenant-claim*, for the time being, *to eternal happiness*. Those blessings may all be forfeited, or finally lost, if a person re-

* Job xiv. 1. xv. 14. xxv. 4. Matt. xi. 11. Luke vii. 28.

† Rom. viii. 15. Gal. iv. 5. Ephes. i. 5. John i. 12. Note, that our *adoptive* sonship is opposed to our Lord's *natural* sonship, the foundation of our *adoption*.

‡ Vid. Bull. Harmon. Apost. par. ii. c. ii. p. 418.

volts from God, either for a time, or for ever; and then such person is no longer in a *regenerate* state, or a state of *sonship*, with respect to any *saving* effects: but still God's original grant of adoption or sonship in baptism stands in full force, to take place as often as any such revolter shall return, and not otherwise: and if he desires to be as before, he will not want to be *regenerated* again, but renewed, or reformed. *Regeneration complete* stands in two things, which are, as it were, its two *integral* parts; the *grant* made over to the person, and the *reception* of that grant. The grant once made *continues* always the same; but the reception may *vary*, because it depends upon the condition of the recipient*.

II. Having said what I conceived sufficient upon the first article, respecting *regeneration*, I now proceed to the second, which is *renovation*; and which I understand of a *renewal* of *heart* or *mind*. Indeed, *regeneration* is itself a kind of *renewal*; but then it is of the *spiritual state*, considered *at large*; whereas *renovation*, the other article in the text, seems to mean a more *particular* kind of *renewal*, namely, of the inward *frame* or *disposition* of the man; which is rather a *capacity*, or *qualification* (in *adults*) for *salutary* regeneration, than the regeneration itself. *Regeneration* may be

* *As many as received him, to them gave he power to become the sons of God.* John i. 12. Rom. viii. 14, 15.

granted and received (as in *infants*) where that *renovation* has no place at all, for the time being: and therefore, most certainly, the notions are very distinct. But of this I may say more hereafter in a proper place. It may here be farther noted, that *renovation* may be, and should be, with respect to adults; *before*, and *in*, and *after* baptism. *Preventing* grace must go before, to work in the man *faith* and *repentance*; which are qualifications previous to baptism, and necessary to render it *salutary*. Those first addresses, or influential visits of the Holy Spirit, turning and preparing the heart of man, are the preparative *renewings*, the first and lowest degrees of *renovation**. Afterwards, in baptism, the same Spirit fixes, as it were, his *dwelling*, or residential *abode*, renewing the heart in *greater* measure†: and if his motions are still more

* *Spiramen* est modicæ virtutis aliqua gratia, in audienda lege Dei multorum *primum*: *Spiritus* autem perfectionis est *plenitudo*: *Spiramen* itaque datur ab infantia & *catechumenis*: *Spiritus* autem in incremento *doctrinæ fideique*, & *salutaris baptismi* plena Dei gratia, ut intelligere, & ad majorem jam possit scientiam pervenire. Philastr. contra Hær. n. cxlvii. p. 329. ed. Fabric.

† *Spiritus* ubi *vult spirat*; sed quod fatendum est, aliter *adjuvat nondum inhabitans*, aliter *inhabitans*: nam nondum *inhabitans* adjuvat *ut sint fideles*, *inhabitans* adjuvat *jam fideles*. Augustin. ad Xyst. Ep. cxciv. p. 720.

In quibusdam tanta est *gratia* fidei quanta non sufficit ad obtinendum regnum cœlorum; sicut in *catechumenis*, sicut in ipso

Cornelio

more and more complied with after baptismal regeneration, the *renewing* grows and improves through the whole course of the spiritual life*. Therefore, though we find no scripture-exhortations made to *Christians* (for Nicodemus was a Jew) to become *regenerated*, yet we meet with several exhortations to them to be again and again *renewed*. For example; *Be ye transformed by the renewing of your mind†*. *Be renewed in the spirit of your mind†*. The *inward man* is said to be *renewed day by day§*. And when Christians have

Cornelio antequam sacramentorum participatione incorporaretur ecclesię: in quibusdam vero tanta est, ut jam *corpori Christi*, & sancto Dei templo deputentur. Augustin. de Divers. Qu. ad Simplicium, l. i. p. 89. tom. vi. ed. Bened.

* Hęc Spiritus donatio, quę justificationem sequitur, a gratia ejusdem Spiritus hominis conversionem præveniente & operante bifariam imprimis differt. Primo, quod animę jam a vitiis purgatę Spiritus divinus arctius atque intimius quam antea unitur, in ipsam altius penetrat, pleniusque ejus facultates omnes pervadit. Unde in Scripturis dicitur Spiritus divinus ante conversionem hominis quasi ad cordis ostium pulsare, post conversionem vero interiorę domus intrare. Apoc. iii. 20. Deinde, quod sanctissimus ille Spiritus in anima, quam antea veluti inviserat tantum, & gratia sua præveniente in domicilium sibi præparaverat, jam habitat & quasi sedem suam figit; nunquam inde discessurus, nisi per peccatum aliquod gravius foras extrudatur. Bull. Apolog. contra Tullium, p. 15. alias p. 643.

† Rom. xii. 2.

† Ephes. iv. 23. or, *by the spirit of your mind*. See Bishop Bull's Posth. p. 1135, 1136.

§ 2 Cor. iv. 16.

once fallen off, the *restoring* them again is not called *regenerating* them, but *renewing them again unto repentance**. Of this *renovation* of the heart, we may best understand the phrase of *putting on the new man*†, amounting to much the same with *having on the breast-plate of righteousness*‡; and *putting on the armour of light*§; and *putting on bowels of mercies*, with other Christian virtues or graces||. Of the same import is the phrase of *putting on Christ*; plainly in one of the places**, and probably in the other also††: though some interpret the former of *renovation*, and the latter of *regeneration*‡‡. Lastly, the phrase of *new creature*§§ may properly be referred to *renovation* also, and is so interpreted by the ancients||| generally: or if it be referred to *regeneration*, as ordinarily including and comprehending *renovation* under it, that larger construction of it will not perhaps be amiss.

* Hebr. vi. 6.

† Ephes. iv. 24. Coloss. iii. 10.

‡ Ephes. vi. 14. 1 Thess. v. 8.

§ Rom. xiii. 12.

|| Coloss. iii. 12.

** Rom. xiii. 14. See Whitby and Wolfius in loc.

†† Gal. iii. 27. Vid. Wolf. in loc.

‡‡ Deylingii Observ. Sacr. tom. iii. dissert. xlii. p. 406.

§§ 2 Cor. v. 17. Gal. vi. 15. See Whitby and Wolfius; and Bishop Beveridge, vol. ii. serm. vii.

||| See the passages collected in Suicer, tom. ii. p. 178, 179.

The *distinction*, which I have hitherto insisted upon, between *regeneration* and *renovation*, has been carefully kept up by the Lutheran divines especially*, as of great use: and it is what our church appears to have gone upon, in her Offices of Baptism, as likewise in the Catechism. She clearly expresses it in one of her Collects, wherein we beg of God, “that we, being *regenerate* and “made his children by adoption and grace, may “daily be *renewed* by his Holy Spirit†,” &c. Such is the *public* voice of our church. What the *private* sentiments of some divines have been, or how far they have overlooked, or not attended to this so necessary distinction, is not material to enquire: but that it never has been lost amongst us, may appear from the words of a very judicious divine of this present age‡. The difference between these two may be competently understood from what has been already said; but to make it still clearer, it may be drawn out more minutely, in

* Vid. Gerhard. Loc. Comm. tom. iv. p. 495, 503, &c.—Conf. tom. iii. 713, &c.

† Collect for Christmas-day.

‡ “There is a mighty difference between *regeneration* and “*renovation*. We can be *born* but *once*, because we can *live* “but *once*; and therefore baptism, which gives life, cannot be “*repeated*: but we can recover *often*, and grow and be nourished “*often*, because we can sink and droop often.” Dean Stanhope, serm. viii. p. 249.—Compare Archbishop Sharpe, vol. iii. serm. xiii. p. 279.

distinct articles, as follows. 1. *Regeneration* and *renovation* differ in respect to the *effective* cause, or agency: for one is the work of the *Spirit* in the use of *water*; that is, of the *Spirit singly*, since *water* really *does* nothing, is no *agent* at all; but the other is the work of the *Spirit* and the *man* together. Man *renews* himself, at the same time that the *Spirit renews* him: and the *renovation* wrought is the result of their *joint-agency*; man concurring and operating in a *subordinate* way. *It is God that worketh in us both to will and to do**: but still it is supposed and said, that we both *will* and *do*. It is God that *renews, cleanses, and purifies* the heart†; and man also *renews, cleanses, and purifies* his own heart‡; that is, he bears his part in it, be it more or less. No man *regenerates* himself at all; that is, he has no part in the *regenerating act*, (which is intirely God's,) whatever he may have in the *receptive*: and if in this sense only it be said, that man is purely *passive* in it, it is true and sound doctrine. Nevertheless, he may and must be *active* in preparing and qualifying himself for it, and in receiving it, supposing

* Phil. ii. 13.

† Psal. xix. 12. li. 2, 10. Jer. xxiv. 7. Ezek. xi. 19. xxxvi. 26. Acts xv. 9. Tit. iii. 5. 1 John i. 9.

‡ Psalm cxix. 9. lxxiii. 13. Isa. i. 16. Ezek. xviii. 31. 2 Cor. vii. 1. James iv. 8. 1 Pet. i. 22. 1 John iii. 3. — Conf. Cyrill. Hierosol. Catech. i. p. 16, 17. ed. Bened.

him

him to be *adult*. He is not his own *regenerator*, or *parent*, at all, in his new birth: for that would be a *solecism* in speech, and a contradiction in notion. He is, however, his own *renewer*, though in part only, and in subordination to the *principal* agent. 2. Another difference between *regeneration* and *renovation* (before hinted) is, that *regeneration* ordinarily is in or through *baptism* only, a transient thing, which comes but once*: whereas *renovation* is before, and in, and after baptism, and may be often repeated; continuing and increasing from the first *preparations* to Christianity, through the whole progress of the Christian life. So it is in *adults*: but in *infants*, regeneration commences *before* renovation; which again shews how distinct and different they are. 3. A third observable difference is, that *regeneration* once given can never be *totally* lost, any more than *baptism*; and so

* The late learned regius-professor of divinity, at Cambridge, Dr. Beaumont, in his MS Commentary on Rom. xii. 2. writes thus: Sed scrupulum hic injicies. Nonne enim apostolus commonefacit fratres suos, adeoque Christianos, per baptismum *regeneratos*, adeoque & ἀνακαινώσειν istam adeptos? Quid opus igitur actum agere? Nil sane. Nec monet eos baptismum iterare. *Scmel nascimur, renascimur semel. Unus Dominus, una fides, unum baptismus.* Ephes. iv. 5. Quoniam vero ipsi *renati* ex baptismali puritate non raro relabuntur ad *veteris hominis* inquinamenta, ex usu eorum est assidua per poenitentiam *renovatio*. Hinc Chrysostomus, &c. Then he quotes Chrysostom's words on Rom. xii. 2. Hom. xx. p. 659. tom. ix. ed. Bened. And afterwards adds; Similia videas apud Photium & Theophylactum,

can

can never want to be *repeated* in the whole thing; whereas *renovation* may be often *repeated*, or may be *totally* lost. *Once regenerate and always regenerate*, in some part, is a true maxim in Christianity, only not in such a sense as some moderns have taught*. But a person once *regenerated* in baptism can never want to be regenerated again in this life, any more than he can want to be *rebaptized*. So much for the *difference* between *regeneration* and *renovation*†: let us next consider how far they agree,

* Those I mean who have taught that the *regenerate* can never *finally* fall from *grace*. See our 16th Article on this head.

† Vossius distinguishes *regeneration* from *renovation* by what they respectively contain, thus: *Quemadmodum vero ad regenerationem, pressius sumptam, pertinet remissio peccatorum; ita ad renovationem refertur mortificatio veteris, & vivificatio novi hominis; quæ idcirco baptismo tribuuntur. De Bapt. disp. ix. thes. vi. Op. tom. vi. p. 270.*

Gerhard distinguishes nearly the same way in his *Common Places*. *Regenerationis* vocabulum quandoque *generale* est, ipsam quoque *renovationem* in ambitu suo complectens: interim tamen, proprie & accurate loquendo, *regeneratio* a *renovatione* distincta est. Tom. iv. p. 495. *Renovatio*, licet a *regeneratione* proprie & specialiter accepta distinguatur, individuo tamen & perpetuo nexu cum ea est conjuncta.—Per baptismum homo non solum *renascitur*, (id est, peccatorum *remissionem* consequitur, *justitiam Christi* induit, *filius Dei* & *hæres vitæ æternæ* efficitur,) sed etiam *renovatur*; hoc est, datur ipsi *Spiritus Sanctus*, qui *intellectum*, *voluntatem*, & omnes *animi vires* *renovare* incipit, ut *amissa Dei imago* in ipso incipiat *instaurari*, &c. P. 504. *Regenerationis*

agree, or how near they are *allied*. As one is a renewal of the *spiritual state*, and the other a renewal of the *heart and mind*, it must follow, that so far as a renewal of *mind* is necessary to a renewal of *state*, so far it is a necessary ingredient of the *new birth*, or an *integral part* of it. A grant is suspended, frustrate, as to any *beneficial* effect, while not properly received: and while there is an insuperable bar to the salutary reception of it, it cannot be savingly *received* or *applied*. Therefore, in the case of *adults*, regeneration and renovation must go together: otherwise the regeneration is not a *salutary*, nor a complete *regeneration*, wanting one necessary ingredient of it, namely, a *capacity*, or *qualification*.

But this may still be more clearly understood, by applying those *general* principles to four *special* cases; which I shall next endeavour to do, and then shall take leave of this head. The *four* cases are, 1. The case of *grown* persons coming to baptism in their *integrity*, and so continuing afterwards. 2. The case of *infants* brought in their *innocency*, and “leading the rest of their “lives according to that beginning.” 3. The case of such grown persons or infants so baptized,

merationis vox quandoque sumitur γεννικως, ut & *remissionem* peccatorum, & *renovationem* simul complectatur; quandoque vero ειδικως accipitur, ut *remissionem* peccatorum ac gratuitam *justificationem* tantummodo designet. Tom. iii. p. 714.

but

but *falling off* afterwards. 4. The case of grown persons coming to baptism in *hypocrisy* or *impenitency*; but repenting afterwards and turning to God. The considering how the affair of *regeneration* or *renovation* may respectively stand in each of these cases, may perhaps serve to clear up the whole matter to greater satisfaction.

1. I begin with the case of *grown* persons, called *adults*, coming to baptism fitly prepared by faith and repentance, and afterwards persevering to the end. This was a common case in the earliest days of Christianity, when the whole world wanted to be converted. *Grown* persons were then the most, and the most considerable candidates for baptism. When the discipline of the church came to be settled into something of a regular and standing form, those candidates for baptism were trained up before-hand, by proper instructions, and were therefore called *Catechumens**. Afterwards they were to be admitted to *baptism*, when fitly prepared, in order to be effectually *born of water and the Spirit*, and so made living “members of Christ, children of God, and heirs of the “kingdom of heaven.” *Faith* and *repentance* alone, though both of them were antecedently *gifts* of the *Spirit*, were not supposed *ordinarily* to make them *regenerate*, or to entitle them to *salvation*, without *baptism*, by the scripture-ac-

* Bingham, x. 1, 4.

counts.

counts*. There might be some special cases, or uncommon circumstances, where *martyrdom* supplied the place of *water-baptism*, or where *extremities* were supposed to *supersede* it†; in which cases, inward regeneration might be perfected without the outward *sign* and *sacrament* of it: but according to the *ordinary* rule, faith and repentance were to be perfected by *baptism*, both for the making *regeneration*, and the giving a title to *salvation*‡. For, without baptism, a person is not *regenerate*; at least, not in the eye of the church, which must judge by the *ordinary* rule, and which cannot *dispense*, whatever God himself may please to do, in such cases§. Till baptism succeeds, the

* Mark xvi. 16. John iii. 5. Ephes. v. 26. 1 Cor. xii. 13. 1 Pet. iii. 21.

† Bingham, x. 19—21. p. 42, &c. alias p. 431.—Augustin. de Bapt. l. iv. c. xxii.—Hooker, b. v. n. lx.

‡ *Nisi quis nascitur ex aqua & Spiritu, non ibit in regnum Dei: id est, non erit sanctus.* Ita omnis anima eo usque in *Adam* censetur, donec in *Christo* recensatur; tamdiu *immunda* quamdiu recensatur: peccatrix autem quia *immunda*, recipiens *ignominiam* ex *carnis* societate. Tertull. de Anima, c. xl. p. 294.

Αρχη μοι ζωης το βαπτισμα, και πρωτη ημερων εκεινη η της παλιγγενειας ημερα. Basil. de Spirit. Sanct. c. x. p. 22. tom. iii. ed. Bened.—Conf. c. xii. p. 23, 24.—Item Bull. Apolog. p. 650. alias 23.—Damascen. de Rect. Fid. l. iv. c. ix. p. 261.—Voss. de Bapt. Op. tom. vi. p. 269.

§ Institutio sacramentorum, quantum ad *Deum* autorem, dispensationis est; quantum vero ad *hominem* obedientem, necessitatis:

the solemn and saving *stipulation** between God and the party does not pass in due form ; nor the awful *consecration* of the man to Father, Son, and Holy Ghost†. He is not yet *buried with Christ into death*, nor *planted in the likeness of his resurrection*‡; nor indeed *cloathed with Christ*, the baptismal garment§. Therefore, in strictness, he is not “ a member of Christ,” nor “ a child of God,” nor a *citizen* of Christ’s kingdom; but an *alien* still, having no *covenant-claim* to the gospel-privileges||. But when a penitent becomes *baptized*, then commences his *new birth*, his “ *death unto sin*,” in the plenary remission of it, (by the *application* of the merits of Christ’s death,) and

tatis: quoniam in potestate Dei est *præter ista* hominem salvare; sed in potestate hominis non est *sine istis* ad salutem pervenire. Hugo de Sacrament. l. i. c. v. in Hooker, p. 276.

* See 1 Pet. iii. 22.

† Matt. xxviii. 19.

‡ Rom. vi. 3, 4, &c.

§ Gal. iii. 27.

|| “ As we are not naturally *men* without *birth*, so neither are we *Christian men*, in the eye of the church of God, but by “ *new birth*; nor, according to the manifest ordinary course of “ *divine dispensation*, *new-born*; but by that *baptism* which both “ *declareth* and *maketh* us Christians. In which respect we “ *justly* hold it to be the *door* of our *actual entrance* into God’s “ *house*, the first apparent beginning of life; a seal perhaps to “ the *grace* of *election* before received, but to our *sanctification* “ *here*, a step that hath not any before it.” Hooker, b. v. n. lx. p. 276.

his

his new *life unto God*, through Jesus Christ once raised from the grave, and from thenceforth ever *living unto God**. And now that *renovation*, which in some degree was *previous* to regeneration, becomes, in greater degrees, a *fruit* and *complement* of it; and it *grows* more and more, by the *indwelling* of that same *Spirit*, whose remote addresses and distant overtures first brought the man to that *faith* and *repentance*, which prepared him for salutary baptism, and for true and complete sonship, or Christian adoption. More need not be said of the first of the *four* cases, and therefore now I proceed to a second.

2. The second is the case of *infants*. Their innocence and incapacity are to them instead of *repentance*, which they do not need, and of actual *faith*, which they cannot have. They are capable of being savingly *born* of *water* and the *Spirit*, and of being *adopted* into *sonship*, with what depends thereupon; because, though they bring no *virtues* with them, no *positive* righteousness, yet they bring no *obstacle* or *impediment*. They *stipulate*, they enter into *contract*, by their sureties, upon a presumptive and interpretative consent; they become *consecrated* in solemn form to Father, Son, and Holy Ghost; pardon, mercy, and other *covenant-privileges* are made over to

* Rom. vi. 10, 11. Mark xvi. 16. Acts viii. 37. x. 47.

them;

them*; and the Holy Spirit translates them out of their state of *nature* (to which a *curse* belongs) to a state of *grace*, *favour*, and *blessing*. This is their regeneration†. Wherefore in our public Offices, formed upon the ancient rules and precedents, we pray, that the infants brought to be baptized may be “ washed and *sanctified* with the “ Holy Ghost”——may “ receive *remission* of “ their sins by spiritual *regeneration*”——may be “ *born again*,” and that “ the *old* Adam may be “ so *buried*, that the *new* man may be *raised up* “ in them.” We declare afterwards, that they “ are *regenerate*, and *grafted* into the body of “ Christ’s church;” giving thanks also to God, that “ it hath pleased him to *regenerate* them with “ his holy Spirit, and to receive them for his own “ children by adoption, and to *incorporate* them

* Certe nemo neget, infantes capaces esse beneficii ἀφεσιως τῶν ἀμαρτιῶν, quod δικαιοσύνη, justificationem, appellare solemus: est enim id beneficium externum & σκευισμὸν, quod in infantes ad Christi Jesu intercessionem, propter ejus ὑπακοήν, Spiritu Sancto pro illorum conversione & renovatione spondente, (liceat hic humano more balbutire,) conferri potest. Vitringæ Obs. Sacr. l. ii. c. vi. p. 338.

† Omnes enim venit [Dominus] per semetipsum salvare; omnes, inquam, qui per eum renascuntur in Deum; infantes, & parvulos, & pueros, & juniores, & seniores. Iren. l. ii. c. xxii. p. 147. edit. Bened.—Conf. Voss. tom. vi. p. 278. 307.

“ into

"into his holy church*." It may reasonably be presumed, that from the time of their *new birth* of water and the Spirit, (which at that very moment is a renewal of their *state* to God-ward,) the renewing also of the *heart* may come gradually on with their first dawnings of *reason*, in such measures as they shall yet be capable of; in a way to us imperceptible, but known to that divine Spirit who *regenerates* them, and whose *temple* from thenceforth they are†, till they defile themselves with *actual* and *grievous* sin. In this case, it is to be noted, that regeneration *precedes*, and renovation can only *follow* after‡: though infants may perhaps be found capable of receiving

* Public Baptism of Infants.—Compare Office of Private Baptism, where it is said, that the infant "is now, by the laver "of *regeneration* in baptism, received into the number of the "children of God;" and the Catechism, question the second, with the answer; and the latter part concerning the sacrament of *baptism*. Compare also the Office of Confirmation, repeating the same doctrine.

† Vid. Augustin, Epist. clxxxvii. c. viii. p. 686.

‡ In baptizatis infantibus *præcedit* regenerationis sacramentum, & si Christianam tenuerint pietatem, *sequetur* in corde *conversio*, cujus mysterium *præcessit* in corpore.—In infantibus qui baptizati *moriuntur*, eadem gratia Omnipotentis implere credenda est; quod non ex impia voluntate, sed ex ætatis indigentia, nec corde credere ad *justitiam* possunt, nec ore confiteri ad *salutem*. Augustin. de Bapt. l. v. c. xxiv. p. 140.—Conf. Nazianz. Orat. xxxvii. p. 609.

some seeds of *internal grace* sooner than is commonly imagined*.

But enough of this.

3. A third case, which I promised to speak to, is that of those who fall off, after they have once been savingly *regenerated*. If such persons *fall away* by desertion and disobedience, still their baptismal *consecration*, and their *covenant-state* consequent, abide and stand; but without their *saving effect*, for the time being; because, without present *renovation*, the *new birth*, or *spiritual life*, as to salutary purposes, is, in a manner, sinking, drooping, ceasing. Their regenerate state, upon their revolt, is no longer such, in the *full saving sense*, wanting one of its *integral parts*; like as a ruined house ceases to be a *house*, when it has nothing left but *walls*. But yet, as a house, while there are *walls* left, does not need to be *rebuilt* from the ground, but *repaired* only, in order to become a *house* again as before; so a person once savingly *regenerated*, and afterwards losing all the *salutary* use of it, will not want to be *regenerated* again, or *born anew*, but to be *reformed* only. Which when done, his regeneration, before decayed, and as to any *saving effect*, for the time, well-nigh ruined, but never *totally*

* Vid. Vitring. Observ. Sacr. l. ii. c. vi. p. 329. alias 339.—
Voss. de Bapt. disp. vi. Op. tom. vi. p. 278.

lost*, becomes again *whole* and *entire*. To be short, *perfect* regeneration is to the *spiritual* life, what *perfect* health is to the *natural*: and the *recoveries* of the *spiritual health*, time after time, are not a *new* regeneration, but a restoring or improving of the *old*. To be *born anew* would be the same thing as to have *all* done over again, that God had before done to make a man a *Christian*, and to put him into a *covenant-state*: but since he, who is once a *Christian*, is always a *Christian*, and there is no such thing as a *second* baptism, it is plain, that there can be no such thing here as a *second new birth*, or a *second regeneration*. But of this I said enough before.

4. The *fourth* case, which yet remains to be considered, is the case of those who receive baptism (like Simon Magus, suppose,) in *hypocrisy* or *impenitency*. Do they therein receive any thing of the Lord? Or if they do, what is it? Are they thereby regenerated, or born again;

* Regenerationis gratiam ita etiam hi non minuunt qui dona non servant, sicut lucis nitorem loca immunda non polluant. Qui ergo gaudes baptismi perceptione, vive in novi hominis sanctitate; & tenens fidem quæ per dilectionem operatur, habe bonum quod nondum habes, ut *prosit* tibi bonum quod habes. Prosper. Sentent. cccxxv. apud Augustin. tom. x. p. 245. append.

Spiritualis enim virtus sacramenti ita est ut *lux*, & ab illuminandis *pura* accipitur, & si per *immundos* transeat, non inquinatur. Augustin. in Johann. Tract. v. n. xv. p. 327. tom. iiii. part. ii.

born of *water* and of the *Spirit*? I answer; they are either born of *both*, or of *neither*: for otherwise, *born of water and of the Spirit* would not mean *one birth*, but *two*; and so a person might happen to have *two* new births, one of *water* first, and another of the *Spirit* afterwards; which cannot reasonably be supposed. Besides that, the being born of *water* only, which really does nothing of itself, could amount only to a *washing*, (nothing better than *being born* of the *flesh*;) and therefore could not be true or valid *baptism* in Christian account. Shall we then say, that the ungodly and impenitent are in baptism *born* of the *Spirit*? That is a point which, I apprehend, can neither be affirmed nor denied *absolutely*, but with proper *distinctions*. It was anciently a kind of maxim, or ruled case in the church, that all *true* and *valid* baptism must be so made by the *Spirit**. And though some seem to have denied

* That was a maxim among the Cyprianists especially, (see above, p. 7.) and so it came down to Jerom, who is very express on that head. Apparet baptisma non esse sine Spiritu Sancto.——Illud nobis monstraretur, *verum* esse baptisma quo Spiritus Sanctus adveniat.——Ecclesie baptisma sine Spiritu Sancto nullum est.——Cum baptisma Christi sine Spiritu Sancto nullum sit.——*Spiritum Sanctum*, quem nos asserimus in *vero baptismo* tribui. Hieron. adv. Lucif. p. 293—295. tom. iv. ed. Bened.—Conf. Epist. lxxxii. ad Oceanum, p. 651. tom. iv.

it, or to have demurred upon it*, yet they really admitted the same thing in other words, by admitting that all *true* baptism was *Christ's* baptism, and carried a *sanctity* with it†. Therefore that part of the dispute was only about *words*, both sides agreeing in the main things. The real and

* St. Austin was one of those. He writes thus: *Spiritus Sanctus* disciplinæ fugiet fictum, nec tamen eum fugiet baptis-
mus.—Potest baptismus esse & unde se aufert Spiritus Sanctus.
—Induunt autem homines Christum, aliquando usque ad sacra-
menti perceptionem, aliquando & usque ad vitæ sanctificationem.
—Si baptismus esse sine Spiritu non potest, habent & Spiritum
hæretici, sed ad perniciem, non ad salutem; sicut habuit Saul,
1 Reg. xviii. 10.—sicut habent avari, qui tamen non sunt
templum Dei.—Si autem non habent avari Spiritum Dei, &
tamen habent baptismum, potest esse sine Spiritu baptismus. De
Bapt. l. v. c. xxiii, xxiv. p. 157. tom. ix.

† Baptismus Christi, verbis evangelicis consecratus, & per
adulteros, & in adulteris sanctus est, quamvis illi sint impudici
& immundi; quia ipsa ejus sanctitas pollui non potest, & sacra-
mento suo divina virtus adfuit, sive ad salutem bene utentium,
sive ad perniciem male utentium. Augustin. de Bapt. l. iii. c. x.
p. 113. tom. ix.—Conf. p. 115, 176, 199, 268, 296. & contra
Epist. Parmen. l. ii. c. xiii. p. 44, 45, 80. tom. ix.

N. B. As St. Austin allows that *sanctity* goes along with all
true and *valid* baptism, and as all *sanctification* is of and from
the *Holy Spirit*, he must of consequence admit all that Jerom
contended for; namely, that all *valid* baptism is so made by
the *Spirit*. Only he denied such *valid* baptism in ill men to be
saving for the time being: and Jerom also denied the same;
both agreeing, that baptism might be *true* and *valid*, as sancti-
fied by the *Spirit*, though not *salutary* to some persons, in such
and such circumstances.

full truth of the case I take to lie in the particulars here following. 1. It is certain in the general, that the *Holy Spirit*, some way or other, has a hand in every *true* and *valid* baptism. God never fails as to his part in an awful *sacrament*, however men may guiltily fail in theirs. 2. The *Holy Spirit* is in some sort *offered* to all that receive Christian baptism: for the very nature of a *sacrament* requires, that the *sign* and the *grace* should so far go together: and the *unworthy* could not be guilty of *rejecting* the grace while they *received* the sign, if both were not *offered* them. 3. As the *Holy Spirit* *consecrates* and *sanctifies* the *waters* of baptism, giving them an *outward* and *relative* holiness; so he *consecrates* the *persons* also in an *outward* and *relative* sense, whether good or bad, by a *sacred* dedication of them to the worship and service of the *whole Trinity*: which *consecration* is for ever binding, and has its effect, either to the *salvation* of the parties, if they repent and amend, or to their greater *damnation*, if they do not. 4. I must add, that even the *unworthy* are by their baptism put into a *Christian* state: otherwise they would be as mere *Pagans* still, and would want a *new baptism* to make them *Christians*. Therefore, as they are by baptism translated out of their *natural* state into the state *Christian*, they must be supposed to have *pardon* and *grace*, and all gospel-privileges, *conditionally* made over

to

to them, though not yet *actually* applied, by reason of their disqualifications: a grant, which will do them no manner of *service**, but *hurt*, if they never repent: but if ever they do repent and turn to God, then that *conditional* grant, suspended as it were before, with respect to any *saving* effects, begins at length to take place effectually; and so their baptism, which had stood waiting without any *salutary* fruit for a time, now becomes *beneficial* and *saving* to the returning penitents. At the same time, their *regeneration*, begun in baptism, and left unfinished, (like an *indenture* executed on one side only, or like a *part* without a *counter-part*,) comes at last to be complete, that is, actually *salutary*; not by a formal *regeneration*, (as if nothing had been done before,) but by the *repentance* of the man, and by the *sanctification* or *renovation* of the heart and mind through the *Spirit*, which had been hitherto wanting.

* Nihil quippe profuit Simoni Mago visibilis baptismus, cui sanctificatio invisibilis defuit. Augustin. super Levit. Qu. lxxiv. p. 524. tom. iii.

Note, that *sanctification* is here used in a different meaning from what St. Austin used it in, when he spake of a *sanctification* going along with all *true* and *valid* baptism, though not *saving*. There he meant an *outward* sanctification, such as I have before described: here he means the *inward* *sanctification* of any one's heart and mind, necessary to make his baptism, which was before *valid*, to become *saving* also.

I have now run through the *four* several *cases* proposed, observing how the affair of *regeneration* and *renovation* stands under each ; in order to give the more distinct idea of both, and to remove the main difficulties which appeared to concern either of them. From this account may be collected these particulars: 1. That *regeneration*, as containing grants of *remission*, *justification*, *adoption*, *covenant-claim* to life eternal, is a very different notion from *renovation*, which contains only a *renewal* of heart and mind. 2. That *regeneration* is in some cases (as particularly in the case of baptized infants) not only different in *notion*, or distinct in *theory*, but really and actually *separate* from *renovation*, for the time being. 3. That in other cases, *regeneration*, while it takes in *renovation* to render it *complete*, or *salutary* to the *recipient*, (and is in fact joined with it,) yet even there it differs from *renovation*, as the *whole* differs from a *part*. 4. That suppose what case, or what circumstances you please, the two *words* or *names* stand, or ought to stand, for different *notions*, for different *combinations* of *ideas* ; and never are, or at least never ought to be, used as *reciprocal*, *convertible* terms. Nothing now remains, but to draw some corollaries or inferences from the general principles before laid down, by way of application, for our farther improvement.

III. I proceed therefore to my *third* head of discourse, according to the method chalked out in the entrance above.

1. The first reflexion I have to make is, that it is very *improper* language at least, to call upon those who have once been *regenerated*, in their infancy, who have had their *new birth* already at the *font*, to be now regenerated; or to bid them expect a *new birth*. Such applications might properly be directed to *Jews, Turks, or Pagans*, or to such *nominal* Christians as have thrown off *water-baptism*: for such really want to be *regenerated*, or *born again*, being still in their *natural* state. But as to others, who are, or have been, *savingly regenerated* of *water* and the *Spirit*, they should be called upon only to *repent* or *reform*, in order to preserve or repair that *regenerate* state which the *Spirit* once gave them, and which he gave not in vain. There is no instance, no example in Scripture (as I before hinted) of any exhortation made to *Christians* to become *regenerated*, or *born anew*, but to be *reformed* only, or *renewed* in the *inner man*; which is a very different notion from the other, as I have before manifested at large. Even *Simon Magus*, who had been baptized in iniquity, was not exhorted to be *regenerated* afterwards, or *born again*, but to *repent**. Our Lord himself, in the book of Revelations,

* Acts viii. 22.

made use of the like language towards the *revolt-*
ing churches; not bidding them become *regene-*
rate, but ordering them to *repent**: and the
 wicked prophetess or forcerefs, *Jezebel*, had time
 given her, not to be *regenerated* again, but to *re-*
pent†. The only place I know of in Scripture,
 that looks at all favourable to the notion of a *se-*
cond regeneration here, is a text of St. Paul's,
 where writing to the *revolting* church of Galatia,
 and calling them *his children*, he introduces him-
 self under the emblem of a *pregnant* mother, and
 says; *My little children, of whom I travail in birth*
again, till Christ be formed in you‡. But then
 consider, what an infinite difference there is be-
 tween the force and import of the two *figures*:
 one, of a minister's *instrumentally* forming the
minds and *manners* of his people to *faith* and *ho-*
liness§; and the other, of the Spirit's *authorita-*
tively adopting them into *divine sonship*, and into

* Revel. ii. 5, 16. iii. 3, 19.

† Revel. ii. 20, 21.

‡ Gal. iv. 19.

§ See that *figure* or *emblem* explained in the *ancient* testimo-
 nies collected by Suicer in his *Thesaurus*, under the word *Τεινω*,
 vol. ii. p. 1243, 1585. And compare Perkins, in answer to the
 objection about a *second* regeneration, as drawn from Gal. iv. 19.
 For though he intended his *answer* for the service of another
hypothesis, which I have nothing to do with, yet the substance
 of it is true and just upon any hypothesis. See Perkins's Com-
 ment on that Epistle, amongst his Works, vol. ii. p. 293, 294.

citizenship

citizenship with all the family of heaven. The *minister's* instrumental work of *converting* or *renewing* (as even the Spirit's renewing) may often be undone, and may come over and over again: but the *regeneration* of *water* and the *Spirit*, the *consecration* and *adoption* unto God, is quite another thing. Therefore that *lower* sort of *sonship* of a *disciple* towards his *teacher* or *master*, may fail and be quite extinct: but that *higher* kind of *sonship* or *adoption*, once made in *baptism*, has an abiding force and virtue in it, and never wants to be *reiterated*, as it can never be totally *frustrated* or made void. In short then, the Galatians might be begotten again to St. Paul, because that meant no more than the being *re instructed* in the faith, and *reclaimed* in manners: but they could not be begotten again to God, unless they were to have been *rebaptized*; which the apostle had no thought of.

The mistake in this matter, I imagine, first arose from the misinterpreting some texts*, which plainly import a *water-baptism*, of an inward baptism of the *Spirit* only. From hence, by degrees, *outward* baptism came to be thrown out of the idea of *regeneration*†. The next step was to confound

* As John iii. 5. and also Tit. iii. 5. See above, p. 2, 3.

† How mischievous this is, and how contrary to the *ancient* doctrine of *fathers*, (grounded upon *Scripture*,) may appear from

found renewal of *state* with renewal of *mind*, and so to throw the former out of the idea of *regeneration*, making it the same with what the text calls *renovation*. In a while, *conversion* and *repentance* came to be used as terms equivalent to *regeneration*: and the consequence thence naturally following would terminate in rejecting the doctrine of *infant-regeneration*, as infants are incapable of *conversion* or *repentance*: and the next consequence to that would of course bear hard upon *infant-baptism*. But that I mention by the way only, as an instance of the *gradual* alterations made in the signification of *words* or *names*, and of the *mischiefs* from thence arising. Indeed, most errors, which have crept into the church, have either been originally founded in *abuse of words*, or kept up by it.

from the large commendations they gave of *baptism*, including *sign* and *thing*; such as *laver of life*—*fountain of life*—*garment of incorruption*—*key of the heavenly kingdom*—*water of life*—*living water*—*quickening water*—*heavenly donative*—*grace*—*healing life*—*seal*—*unction*—*choice gift of God*—*viaticum*—*pledge of resurrection*—*tremendous mystery*, such as, unites us to *Christ*, makes us of the *same flesh* with him, or the *temple* of the *Holy Spirit* and of *Christ*. The authorities to this purpose are collected by Albertinus, de Eucharistia, and the places of his book are referred to in his Index under Baptismus. Now, though those high expressions ought to be understood *cum grano salis*, in a *qualified* sense; yet certainly it is a great mistake to speak slightly of *water-baptism*, or not to take it in as the *ordinary* and *necessary*, though *instrumental*, cause of *regeneration*, *sanctification*, and *perfect renovation*.

2. Having

2. Having shewn how *improper* the language is, when *Christians* are called upon to be *regenerated*, I may next observe how *mischievous* also it is many ways, and therefore cannot be looked upon as a mere *verbal* business, or an innocent *misnomer*. 1. The telling of the common people, that they ought now to be *regenerated*, which few will rightly understand, instead of telling them plainly, that they ought, with the help of God's grace, speedily to *repent* and *amend*, (which is all the meaning, if it has any *good* meaning,) is giving them only a *dark* lesson instead of a *clear* one, and throwing *mists* before their eyes in a most momentous article, nearly affecting Christian practice, and the spiritual life. 2. The calling upon Christians to be *regenerated*, in a new and wrong sense of the word, when they have been used to *another* and better sense in our *public* Offices, and have been taught that they have been *regenerated* long ago, will not only be apt to confound their understandings, but may fill them with many a vain *scruple*, such as may give great disturbance to weak minds. 3. Another inconvenience may be, that if instead of reminding them to preserve or repair that *regeneration* which they received in their baptism, they are called upon to receive a *second*, they may thereby be led off from looking back to their *baptismal* vows, (which are excellent lessons of true Christian piety,)

piety,) and may be put upon quite another scent, nothing near so useful or edifying to them.

4. A further mischief likely to happen in that way is, that many, instead of carefully searching into their lives past, to see wherein they have *offended*, (which is one of the first steps towards *conviction*, and *remorse*, and serious *amendment*,) may be apt to go in quest of what they will call *impulses*, or *inward feelings* of the Spirit; which commonly are nothing more than warm fancies, towering imaginations, and self-flattering presumptions. And this may probably take them off from a cool, careful, and impartial examination into their past life and conduct, by the safe and unerring rule of God's *written* commandments.

5. But what is worst of all, and what has frequently happened, is, that when men become more ambitious of the *honour* and *authority* which the name of the Spirit carries with it, than of squaring their lives by the *rules* of that Spirit, laid down in the Gospel, they will be prone to follow any invention or imagination of their own, and will be presumptuous enough to father it upon the blessed Spirit of God*. It is a glorious,

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* *Simon Magus*, of the first age, ambitious of the *thing*, for the sake chiefly of the *name*, gave it out that he was *some great one*, Acts viii. 9. or *some great power of God*, Acts viii. 10, 18, 19. Among the *Samaritans* he pretended to be as the oracle of God the *Father*; among the *Jews*, of the *Son*; and among the

the

and a most desirable privilege, to be divinely *inspired*, divinely *illuminated*, divinely *conducted*: and as it is so honourable, and so desirable, we need not wonder, if pure *self-flattery*, indulged too far, should lead many, almost *imperceptibly*, (for what more insinuating than the *illusions* of self-love?) into a serious persuasion that they themselves are the *happy favourites* of that divine

the *Gentiles*, of the *Holy Ghost*. Iren. l. i. c. xviii. p. 99.—
Conf. Domin. Massuet. præf. p. 55.

Montanus, of the second century, boasted highly and vainly of the *Spirit*, and deceived many. See Lee's History of Montanism, per tot.

Faustus the Manichee, of the fourth century, being excessively vain, was full of the like big pretences; as St. Austin observes. Non enim parvi existimari se voluit, sed *Spiritum Sanctum*, consolatorem & ditatorem fidelium tuorum, auctoritate plenaria, personaliter in se esse persuadere conatus est. Confess. l. v. c. v. p. 111. ed. Bened.

Something of like kind has been perhaps in every age since. But the all-wise conduct of *divine Providence* is very observable in all; that *scripture inspiration* for 1700 years has maintained its *sole privilege*; and all the other, so far as they have been considered as such, have passed off as *dreams*.

That vanity seems to have commenced first here in England, (since the *reformation*, I mean,) or however to have first made some figure, about 100 years ago, set up by persons, who, having neither *commission*, nor *talents*, nor *furniture* proper for the *ministry*, professed themselves *saints*, and *sons of inspiration*, as the shortest way to silence all objections, and to stop further examination. See Thomas Collier's Letters to the Saints in Taunton, (bearing date A. D. 1646.) in Edwards's Gangrana, part iii. p. 51, &c.

Spirit.

Spirit. How compendious a method may it seem of arriving suddenly to *deep learning* without study, and to *profound wisdom* without pain of thought; without the irksome labour of languages, history, and critical enquiries, ordinarily requisite to form a *judicious* interpreter of God's word, and a skilful guide of souls! While others are content to wait for *wisdom* till an advanced age, and in the mean while to go on in the *slow* methods of *labour* and *industry*, (as God has appointed,) these more early proficient's affect to become wise *at once*, wise in a most *eminent* degree, at a much cheaper and easier rate. Who would not wish to be so signally blessed, if it might be in *these days*; or if he knew of any *certain warrant* to bear him harmless, in his making so familiar with the *tremendous* name of the *Holy Spirit* of God? But humble and modest men, who have a due *reverence* for the *Spirit*, and some knowledge of *themselves*, dare not presume so far; being well aware, that the setting up a *private spirit*, an imaginary *inspiration*, as a rule of conduct, has been one of the subtlest engines of Satan, in all past ages. God has permitted it, probably, for the *trial* of his *faithful* servants, that they may be *proved* and *exercised* every way; and may learn to be as much upon their guard against any *surprize* of their *understandings*, as against any *seduction* of their *wills*. There are, as I hinted,

strong

strong temptations inclining forward men to set up their pretensions to a *private spirit*. It flatters the *pride*, *laziness*, and *vanity* of corrupt nature. Most men love to indulge their own way and humour, and to get from under the *sober standing rules* of order, decency, and regularity. They would be their own *masters* and *law-givers*, and even make laws for others: and if they can but once persuade themselves, (and what will not blind *self-love* persuade a man into?) that they are *full* of the *Spirit*, they soon grow regardless of the open laws of God and man, affecting to conduct both themselves and others by some *secret rules* of their own breasts. This is a very dangerous *self-deceit*, and not more *dangerous* than it has been *common* in all ages and countries, as before hinted. If none but *hypocrites* or *ill-designing* men were to be drawn into this snare, the temptation would be *coarsely* laid; and be the less apt to deceive: but the *well-meaning* pretenders to the *Spirit*, who through a secret unperceived *self-flattery*, or a complexional melancholy, first deceive *themselves*, they are of all men the fittest to deceive *others*. Their artless simplicity, their strong and endearing professions, are very apt to win upon some of the best-natured and best-disposed, though unguarded, Christians; which the *tempter* knows full well: and he never exercises a

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deeper

deeper or a more refined policy, than when he can thus decoy some very sincere and devout Christians in a *pious* way, turning their *graces* into *snare*s, and, as it were, foiling them with their own artillery.

It may be useful to observe the train, whereby this illusion passes upon the easy credulity of less-thinking persons. Instead of *repentance* and *amendment* of life, (to which the world should be exhorted,) *regeneration* by the *Spirit* is the phrase given out. From *regeneration* by the *Spirit* it appears but a small and slight transition to go on to *inspiration*; for that is a good word, when used in a just and sober sense; and it is frequently so used in our Church-Liturgy*. But the word will also bear a much *higher* sense, as when ascribed to the *apostles* or *sacred penmen*; and it is natural for self-admirers to take advantage of it, and to boast of it in an extravagant way, till at length they make their own presumptions so many dictates of the *Spirit*. The final result is the setting up a *new rule* of Christian faith or conduct, undermining, if not directly confronting, the rule of God's *written word*, laid down in the

* In what sense *inspiration* may be justly owned, and in what not, may be clearly seen in Dr. Claget's Treatise against Owen—Dr. Stebbing's Abridgment of it—Dr. Bennet against Quakerism—Mr. Leslie's Snake, &c. f. xxii. p. 314, &c.

Gospel*. Such has been the train, and such may be again, if we take not care to think and speak *soberly, humbly, and reverently* of what concerns the works and ways of the *divine* Spirit, as we ought to do.

* N. B. *Scripture* and *right reason* are undoubtedly the *rule* whereby every man ought to steer; though infinite ways have been invented, either to *elude* the rule, or to *change* it into something else, under some specious *names* or colours. They that *divide* Scripture and reason, more than half destroy the rule: but they that set aside *both*, for the sake of what they call *inspiration*, or *immediate revelation*, totally destroy the rule, and set up caprice and fancy, or what every body pleases, in its room.

They who contended lately for the *light of reason* as a rule *superior* to Scripture, or as the *only* rule, and who plainly meant nothing but to bring every rule to their *own way and will*; even they were fond of the name of *inspiration*, in their sense; pretending to be inspired, illuminated, or conducted by the *Spirit*, or *Holy Spirit*. See a pamphlet entitled, *The Infallibility of Human Judgment*, printed in 1721, p. 44. 45. See also *Tindal's Christianity*, &c. p. 182, 194, 330. quarto edit.

A pamphlet was published in 1731, entitled, *A Demonstration of the Insufficiency both of Reason and Revelation*: and the purport of it was to intimate, that *immediate inspiration* was the one thing sufficient, p. 48. Which being what every man pleases to *make* it, or to *call* by that name, it is obvious to see how that principle, or pretended principle, sets a man loose from true *religion* and sound *reason*, to follow his *own devices*, under those feigned names. All that espouse that loose principle may not perhaps *see* what it leads to, nor *mean* to push it so far: but such plainly is the *natural tendency* of it; and it has been but too often exemplified in *fact*.

3. It may perhaps be expected, that I should here say something upon a question heretofore raised, and often revived, about some pretended *marks or tokens of regeneration*. Those who first began to talk in that way (and who have been long dead) might be pious and well-meaning men : but they were not very happy in the *use* of their *terms*, or in the *choice* of their *marks*. They should not have asked for *marks of regeneration*, if they thereby meant *proofs* of a *conversion* subsequent to baptism ; which it is certain they did mean : but they should rather have asked for *marks of renovation*, or of a *renewed* heart and mind. And what *marks* could a man pitch upon to satisfy *himself*, in such case, but a *good conscience* ? Or what *marks* to satisfy *others*, but a *good life* ? Then again, in drawing out their *marks*, care should have been taken to be *short* and *clean* ; and more particularly to have made choice of none which many a sincere Christian may happen to want, and many a reprobate may chance to have. There was a great defect in those *marks*, that the difference of circumstances in different persons was not sufficiently considered. Some good Christians there are, (I hope, many,) who, having been regenerated at the font, have been so preserved and protected by God's *grace*, in conjunction with their own pious, persevering endeavours, as never to have experienced any considerable

considerable decays of the *spiritual* life, or *regenerate* state. Must they be called upon to recollect the *day, week, month, or year* of their *conversion* or *regeneration*, who from their Christian infancy have never been in an *unconverted* or *unregenerate* state at all? Or must the *same* marks (suppose of strong conviction, fearful compunction, stinging remorse nigh to despair, and the like,) be sought for in such persons, who have loved and served God sincerely all their days; and who have found religion and righteousness to sit so easy upon them, (as *God's service is perfect freedom*,) that they have been all along strangers to those pangs, struggles, conflicts, which ungodly men must of course feel in the correcting their evil habits, upon their conversion to godliness? Those pretended marks are manifestly too *particular* to serve all cases, and too *uncertain* to be depended on in any. They appear to have a tendency to *perplex* some, and to *deceive* others; and therefore may prudently be thrown aside as things of *human* invention*: and in the mean while it will be safe and right to have recourse to *divine law*. Ask *our Lord* for a *mark* of a true disciple, and his resolution lies in few words, short and full: *If ye love me, keep my*

* See more of what concerns the pretended *marks* of *regeneration* in an excellent sermon of Archbishop Sharpe, vol. iii. *serm. xiii.* p. 299, &c.

*commandments**. That is his *mark* of what some call *regeneration*. If you consult *St. Paul* upon the same point, he will say; *As many as are led by the Spirit of God, they are the sons of God*†. And, *The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law*‡. If you ask *St. John*, who seems to have written a good part of his first Epistle on purpose to confute some of his own time, who vainly boasted of being *born of God*, while they took no care to maintain *good works*§; I say, if you consult him, he will tell you; *Whosoever is born of God, doth not commit sin: and, In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness, is not of God*||. The man is known by his *heart*

* John xiv. 15.

† Rom. viii. 14.

‡ Gal. v. 22, 23.

§ They seem to have been the Simonians, who, among other monstrous opinions, taught, that men are saved by *grace* only, and not according to their *good works*. *Secundum enim ipsius gratiam salvari homines, sed non secundum operas justas*. Iren. l. i. c. xxiii. p. 100. ed. Bened.—Conf. Theodorit. Hæret. Fab. l. i. c. i.—Bull. Harmon. dissert. i. p. 419. alias p. 13. diff. ii. p. 438. alias 33.

|| 1 John iii. 9, 10. — “Ο ποιῶν τὴν ἁμαρτίαν, *one that makes sin, a sin-maker*: and on the other side, he, the general course and tenor of whose life and conversation is upright and unblameable,

heart and life, tried by the rule of God's *commandments*. These are unerring, infallible *marks*; marks which every *good* Christian has, and every *bad* one wants. But if any scruple should remain about the *application* of this rule to every one's conscience, (because we have all of us *infirmities*, and in many things we offend all*,) the *safest* rule whereby to judge of our own particular state, as conform to the *scripture-rule*, I conceive to be this: if we sincerely take care to do the *best* we can, are daily gaining ground of our *vices* and our *passions*, and find ourselves, after the strictest examination, to be upon the *improving* hand, then may we comfortably believe that our *regeneration* yet abides, *salutary* and *entire*, and that we are in a state of *grace* and *salvation*†.

But above all things, beware of ever trusting to *inward feelings*, *secret impulses*, or the like, as *marks* of a good state, till you have thoroughly tried and examined them by the unerring rule of God's *written word*. What are any *impulses*,

"unblameable, is called ὁ ποιῶν τὴν δικαιοσύνην, *one that makes righteousness*. — By the first, we understand one who *gives his mind to sin, and makes a practice of it*: by the latter, we understand one who *gives himself wholly to virtue, and makes it his aim and study to live a good life*." Bishop Blackall, on the Sermon on the Mount, vol. i. ferm. x. p. 335.

* James iii. 2.

† Compare Archbishop Sharpe's larger resolution of the same case, vol. iii. ferm. xiii. p. 300, 301, 305, 306.

considered barely in themselves, but some *strong inclinations, motions, or affections*, which men feel in their breasts, and cannot presently distinguish from the *natural* workings of their own minds? But suppose them by their unusual *strength* or *warmth*, or their *uncommon manner* of affecting us, to import something *supernatural* or *extraordinary* (I only make the *supposition*, not affirming that *supernatural* motions are often, or in these days, so distinguished); then consider, that there are *evil spirits* to tempt and deceive, as well as a *good Spirit* to enlighten and sanctify; and there is no certain way of knowing (without well considering the nature and tendency, the justice or injustice of what we are *moved* to,) from *whence* the *impulse* cometh. Judas probably had a *strong impulse* upon him to betray his Lord; for *Satan* had *entered into him**. What *fair colours* the tempter might lay before him, to calm a rebuking conscience, and whether he might not persuade him, that it would be only giving our Lord an opportunity of setting forth his divine power and glory in his own *rescue*†, is more than we can certainly know; but *self-flattery* is apt enough to invent, or to lay hold on *soft colourings* and *good meanings*; and there is scarce any wickedness whatever, but what is capable of being so *varnished* by a subtile

* Luke xxii. 3. John xiii. 2, 27.

† See Dr. Whitby's Comment on Matt. xxvii. 3.

wit. *Ananias* was perhaps another instance of *strong impulses*, moving him to *lie to the Holy Ghost* (a grievous sin, and near akin to *lying of the Holy Ghost**). Satan had *filled his heart*†. He also might have been deceived by *good meanings*, such as the tempter had artfully suggested, and thrown as *mists* before his eyes: but the thing was *evil in itself*, and he ought to have known it. It is certain that the *persecutors* of the church of Christ, *some* of them at least, had a very *good meaning* in it, *thinking to do God service*‡ by it; yet no body can doubt but that they therein acted *wickedly*: and we have warrant sufficient from the general rule of Scripture (that *he that committeth sin is of the devil*§) to say, that they were *moved and actuated by Satan* in what they so did, though with a *zeal for God*, and a *pious intention* to serve him. Therefore again, it is exceeding dangerous to trust either to *warm impulses*, or to *godly intentions*, without first strictly enquir-

* The confident reporting a fact, which nearly concerns the *Holy Ghost*, by a person who *knows not* that fact to be a *truth*, is so like the calling upon God as *witness* to a *false*, or at least a *doubtful* fact, that I scarce see how to distinguish it, or how to excuse it from being equally criminal. There cannot however be too much *caution* used in matters of that *high* nature, so nearly affecting the honour of the *tremendous Deity*.

† Acts v. 3, 4.

‡ John xvi. 2. Acts xxvi. 9.

§ 1 John iii. 8. John viii. 44.

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ing into the *nature* of the acts, and into the *lawfulness* of the *means* to be made use of for compassing the *end* aimed at. If any man *does evil that good may come*, he is a *transgressor*: it is acting *wickedly* for God, and dishonouring him most highly, in attempting to serve him by *sin*. Pious intentions, or godly aims, will never bear a man out in *unwarrantable* practices: the *end* must be good, and the *means* also, or else the action is *wicked*, and the man an *ungodly* man. Therefore, at last, as I before hinted, there is no *safe* rule to go by, but the rule of *right* reason in conjunction with God's *written* word: by these every *impulse* must be scanned and tried, both as to *end* and *means*, before we can pass any certain judgment of it, whether it comes from *Satan*, (if it be really *supernatural**,) or from the *Spirit of God*. If *God in the soul* (as some term it) commands any thing contrary to *God in the Bible*; as for instance, to be *disobedient* to lawful superiors in things good or lawful, to break comely *order* and *regularity*, (on which depends the very *life* of religion, and the *being* of a church,) or to *invade* other men's provinces, or so much as to *take offence*, if not

* I put in that restriction, as being aware of a middle opinion, which looks upon most of those cases as *compassionate* cases, arising from some unhappy *distemper* of mind, some *complexional* disorder. See Meric Casaubon concerning Enthusiasm, printed A. D. 1655. And Dr. Henry More's Enthusiasmus Triumphatus, printed in 1656.

permitted

permitted to do so ; or, if the supposed *God in the soul* is observed to blow men up with *spiritual pride* and *self-admiration*, and a supereilious *contempt* of others, teaching them to reject all remonstrances of sound *reason* to the contrary, as *carnal reason**, and all remonstrances offered from *Scripture*, as coming merely from *natural* men (which is, in short, resolving to stop their ears against *Scripture* and *reason*, to follow their own fancies); I say, if the supposed *God in the soul* either prescribes such practices, or instils such principles of error and confusion ; then may we be assured, that it is not the *God of heaven* that does it, but the *God of this world*, (if any,) which sometimes *blinds the minds of them that believe not*, lest the *glorious gospel of Christ* (the sovereign rule of Christian faith and conduct) *should shine upon them*†. Great care should be taken not to invert the right order of things, not to begin at the

* See the pamphlet before mentioned, entitled, A Demonstration of the Insufficiency both of Reason and Revelation, p. 48—54. And compare Dr. Bennet's Confutation of Quakerism, c. v. p. 44—61. in answer to the fond pretences raised from a *mistaken* distinction between the *natural* and *spiritual* man ; a distinction, as by some used, contrived only to fence against all conviction or persuasion, and to set up that monstrous *infallibility* in every *private* man's breast, which is justly detested by all sober men, when pretended to by any *public* person, or by any *collective* body of men whatsoever.

† 2 Cor. iv. 4.

wrong end. Say not, " We are favourites of
 " heaven, we *have the Spirit* ; therefore our *hearts*
 " *are right*, and our *ways good* ;" for that would
 be drawing a very *precarious* conclusion from *dark*
 and *disputable* premises : but say rather, (after
impartial examination,) " Our *hearts are right*,
 " and our *ways good* ; and therefore we *have the*
 " *Spirit*." For he that is *led* by the Spirit, and
walks by the *written* rules of the Spirit, he, and
 he only, can upon sure grounds say, that he *has*
*the Spirit**. And when he can say it, let him say
 it to *himself*, and to *God* (whom he ought to
 thank for so inestimable a blessing); and let him
 not rashly *boast* of it† before the world, nor cen-
 foriously

* Rom. viii. 1. i. 4, 5, 14. Gal. v. 16, 18. *To the law and
 to the testimony: if they speak not according to this word, it is because
 there is no light in them.* Isai. viii. 20.

Hence it appears, that God's ordinary way of enlightening
 men is by the *outward* word written, and not by his *imme-
 diate* teaching or inspiration, without such *outward* means.
 The Spirit's work is the *opening* and *disposing* the hearts of men
 to receive instruction from the *written* word ; to improve by
mediate (not *immediate*) revelation. See Whitby's Comment on
 James i. 18. p. 678, 679.

† I said " rashly," to exclude some very *rare* and *extraordinary*
 cases, where a person may *commend* himself. St. Paul did so :
 but then he *knew*, that what he said was strictly *true* : he *knew*
 that there was a very great *necessity* for it : he *knew* that he had
 God's *warrant* for so doing in that case, writing by *inspiration*,
 and able to give *miraculous proof* of *Christ speaking in him* : he
 did it not for *pre-eminence* over true apostles, but to hinder *false*
 apostles

foriously *judge* or *despise* others; for that would be directly copying after the *proud Pharisee*, and would infallibly *quench the Spirit*. Common *modesty* and *decency*, and above all, our *common Christianity* forbids all such *boasting* of the ordinary *graces*; which would amount to the same with blazing it abroad, how *pure*, how *holy*, how *righteous* we take ourselves to be above others. Neither will it avail us, in such cases, to urge that we *know* it, and that we *thank God* for it, ascribing nothing to *ourselves*: for did not even the proud Pharisee do the same, when he said, *God, I thank thee, that I am not as other men are**, &c? Christianity is an humble, quiet, peaceable, and orderly religion; not noisy or ostentatious, not assuming or censorious, not factious or tumultuous: they who think otherwise of it, are altogether strangers to it, and *know nothing yet, as they ought to know*, of the life and spirit of true Christianity.

4. And here, in the next place, it may not be amiss to throw in some few thoughts concerning a *passionate* religion, and the nature or danger of it. Indeed all our *passions* ought to center in God, and they can never be better spent than upon his

apostles from assuming a pre-eminence over him, to the *destruction* of Christianity. Those were circumstances, which so justify his *self-commendation*, as to leave every other, if in *different* circumstances, or *differently* managed, without excuse.

* Luke xviii. 11.

glory

glory and service. But *passion*, even in that case, without *reason*, *judgment*, or sound *discretion* in the use of *just* and *proper* means, works in like manner as any other wild and turbulent passion does; for *passion*, as such, is *blind*. Violent passions and *unruly* affections are the worst guides imaginable, whether in *religion*, or in any other affairs of *moment*. For, like as an over-zealous and over-officious *admirer* often forgets the good counsel of a *wise* friend whom he undertakes to serve, overlooks his instructions, disturbs all his affairs, crosses his interests, exposes his reputation, and makes it at length necessary for his friend to discard him for his ill-managed fondness: so an heady, unthinking *religionist*, through his *eagerness* and *impatience* in the cause of God, often forgets God's *sacred laws*, and overlooks his all-wise *commandments*; and in conclusion, rather disturbs, obstructs, and exposes religion, than serves it; and therefore cannot reasonably expect a *reward* for it. True religion requires both a *warm* heart, and a *cool* head; especially in a *minister* of it, if he proposes to do any good service in his function. It is easy for warm zealots to throw reflexions upon the wiser and more considerate guides, who come not up to their degrees of *intemperate* heat and ferment: but a small knowledge of mankind will suffice to shew, that they who will not be converted by cool, calm, and rational

tional measures, will not be wrought upon, as to any good and lasting effect, by eagerness or passion. The world, indeed, is generally *bad*, always was, and always will be: but still we must not venture upon affected, irregular, unjustifiable courses, in order to reclaim it; which in reality would not *reclaim* it, but make it *worse*. Men must be brought to God, in God's own way, if at all. When the ministers of Christ have done all that was *just*, *prudent*, or *proper*, and the effect does not answer, they must not presume to grow as *mad* in one way, as *sinners* are in another, in hopes to recover them to their *senses*. Is any man *zealous for the Lord God of Hosts*? It is well that he is so. But still there is one thing of as great, or greater importance than any, and which ought to be looked to in the *first* place; namely, to rest contented with God's *approved* and *authorized* methods of *reforming* the world; to submit to his *wisdom*, rather than our *own*; to proceed no farther than God has *warranted*; but to *stop* where God requires it, as well as to *run* where he has *sent*. God will be served, as becomes an *awful* Governor of the universe, not with *amorous* freedoms, or *fond* familiarities, but with reverence and respectful fear; at a becoming *distance*, in due form and solemnity, and with the strictest *order* and *regularity*. He struck *Uzzah* with death
for

for his over-officiousness* ; condemned *Saul* for intermeddling where he had nothing to do† ; and reprov'd the *prophets*, or pretended prophets, for *prophefying lies in his name*, and *running* where they were not *sent*‡. Under the New Testament, some transformed themselves into *apostles* of Christ, and gloried of their being *ministers of righteousness*, even above *St. Paul*. They were sharply rebuked by the same *St. Paul* ; and were by him put in mind, that they were *Satan's* ministers in doing it, and only copied after him ; for *Satan* knew how to be *transformed*, when occasion should serve, *into an angel of light*§. It seems, *Satan* could encourage righteousness *in part*, without being divided against himself ; inasmuch as he was sure to gain ten times more in the *whole*, if the artifice should succeed : because, in the last issue, it would turn to the utter destruction and dissolution of the religion of Christ. The same would be the case, were once a *private spirit* set up, under any pretence whatever, in opposition to the only true

* 2 Sam. vi. 7. 1 Chron. xiii. 9, 10.

† 1 Sam. xiii. 9.

‡ Jerem. xiv. 14, 15. xxiii. 21. xxvii. 14, 15. xxix. 9.

§ 2 Cor. xi. 13—15.—Compare 2 Cor. x. 2. It may be added, that the *Pharisees* pretended to a greater *strictness* in religion than was found in our Lord's *disciples*, or even in *Christ* himself, whom they rudely and madly charged as *loose* in comparison. Luke vii. 34.

and

and sober rule of God's *written* word, by which every *spirit* must be *tried*. It is in vain to say here; as some have done, that *spiritual* men only, that is, *themselves*; must judge of the *written* word: for, first, the question is, whether they are really *spiritual* men; a fact which stands only on their *own* partial testimony. Besides, they undoubtedly mistake the phrase of *spiritual* men, if they understand it of themselves, as favoured with *immediate* revelation. It deserves also to be considered, whether a formed resolution to hearken to no *reason* but their *own*, nor to give ear to *Scripture* itself, but as interpreted by *private* fancy, be not sealing up their eyes against *instruction*, and fatally giving themselves up to *strong delusions*.

5. But to return, and to conclude with what I began with; all I have to observe farther is to remind you, that as we have had our *regeneration* once in our *infancy*, (most of us,) it now lies upon us to *preserve*, or to *repair* and *improve* it, by a daily *renewing* of the *inner* man; by a sedate, regular, uniform obedience to all God's commandments. That will be the only sure *mark* of our love towards God, and likewise of his love towards us. Take we due care, that something of the *wisdom of the serpent* may always accompany the *innocence of the dove*; and that *religion* and *discretion* may constantly go hand in hand. As to

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the open attacks of *infidels*, they perhaps may help to *confirm* and *harden* the *ill-disposed*, the *dis-solute*, and *profane*, who probably would not return, (or very few of them,) though they had no such *advocates* to appear for them: but there may be more danger in attempts made to draw aside even the *well-disposed*, the *good*, and *godly*; who, if not beguiled in some *religious* shape, would probably persevere in their *salutary* courses to their dying day. Such persons deserve the kindest and most compassionate care of their faithful guides. May they continue firm and stedfast in that *good way* they are in; that which our pious *reformers*, about two hundred years ago, following the *ancient* models, have chalked out for them. Those were excellent men, and in a sober sense, *full of the Spirit*; which shined forth in their wise counsels, and their exemplary lives, visible, in a manner, to all *good men*; unless we may except *themselves*, whose great humility and modesty would scarce permit them to see what could not be hid from the observing world. Under such a regular and authorized ministry, as was then most justly established, our church (God be thanked) has subsisted and flourished, and does to this day. They who stand here, stand *safe*; while walking by the same rule, and minding the same thing; daily labouring and endeavouring to *have always*

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a conscience void of offence towards God and towards men. Which that we may all do, God of his mercy grant, through our Lord and Saviour Jesus Christ. *Amen.*

FINIS.

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